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The Scholar

JULY 1938

CONTENTS

		Page
1.	Academies of United Arts *By Nicholas Roerich*	503
2.	Rice in Relation to Beri-Beri *By Dr. A. Sreenivasan, M. A., D. Sc., A. I. C.*	507
3.	Ekai Kawaguchi *By Ranga Rao Nippani*	511
4.	Nicholas Roerich *By Barnett. D. Conlan.*	513
5.	Responsible Government in Cochin *By C. S. Subramania Iyer, B. A., B. L.*	521
6.	The Little Ghost *By Rev. F. H. Aldhouse, M. A.*	531
7.	Tales from Indian History *By Prof. V. Rangacharya, M. A.*	535
8.	Current Comments *By An Observer*	541

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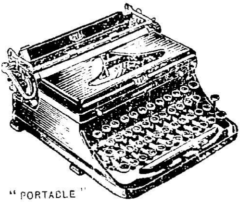

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THE SCHOLAR

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Academies of United Arts.

(Diary Leaves)

By NICHOLAS ROERICH

WHAT we said about schools and co-operation refers first of all to our Institute of United Arts. Outside of the existence of various studios and classes in the different domains of art, we should think about the expansion of the Institute into outside fields of usefulness. Not by accident is the establishment called an Institute rather than a studio. The concept of a group of studios would consist precisely of the labors within them, whereas the Institute acts both within and without.

Our internal programs have already been spoken about in the proper place. They should be carried out within the limits created by circumstances. If something, on account of circumstances beyond the control of the Institute, cannot yet be brought to life, this still does not mean that it has been abandoned in general. Of course it has not been abandoned, it merely awaits the nearest opportunity.

Now is the time to reflect still more systematically about the outside work of the Institute.

It has always been cause for rejoicing to hear about the lectures of the director and deans of the Institute in outside institutions. In the archives of the Institute is kept a lengthy series of expressions of gratitude, inquiries and proposals regarding such appearances.

Likewise it has been joyful to hear about the formation of student guilds and certain other internal groups united by useful ideas.

On the basis of what has already been done, it is particularly easy to bring the outside work of the Institute into a systematic development, which would be reflected both in current reports and in future plans of the institution.

Both from among the teaching staff and the former students should be prepared cadres of instructors. These mobile bearers of the fundamentals of creativeness in different domains of art and knowledge will appear in all kinds of educational, industrial, and business establishments with the living word about the tasks and problems of creativeness and of cognition. It is natural, in those cases where the word can be accompanied by musical, vocal, or any other presentation, that such will always be useful. The question of remuneration will of course be an individual one, depending upon the nature and circumstances of the inviting institution.

I repeat that much has already been done along these lines and this only confirms the urgency of systematising such outside work of the Institute. Such labor, aside from its absolute usefulness, can create all sorts of other constructive possibilities.

Among the existing classes is one in journalism. It is desirable that side by side with journalistic practice should be taught the fundamentals of public oration. Such training is absolutely necessary, because those experienced in it acquire that convincing quality and enthusiasm which is so needed in personal appearances for enlightening people.

This outside work of the Institute, into which can also be invited people who do not figure either as instructors or students, can be made an important part of the Institute's program. To bear the light of cognition and to affirm the fundamentals of creativeness is always joyful work. Therefore one can picture to oneself that through systematic work, this part of the occupations of the Institute will find its sincere enthusiasts.

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During the years of the Institute's existence, besides the active cadres there have been in its organization an important number of graduated students; precisely from these could be drawn useful workers for instructional outside activity. Whether in the public schools or hospitals or prisons or churches or remote farms — all this will be those highly useful sowings which enter into our common obligation. Since we have already seen that physicians assist such activity with good-will, since we have made many appearances in churches, likewise travelling in remote farmlands with the torch of creativeness will be welcomed by agricultural officials.

Outside of new acquisitions of knowledge, these discourses can lay the foundation for the revival of household handicraft, of domestic manufacturing. Each rural establishment has seasonal periods of time when any home industry productions would be manifested as a splendid auxiliary. Entering the old home of a German or French peasant we are struck by the distinctive style of the household objects. These old-fashioned works of rural home-craft have a great value just now among antique dealers. And of course these objects were created in hours of leisure time from farm work. In them has been incorporated an inborn feeling of creativeness and home-building. Its self-made beautiful hearth was created in place of running into the empoisoned cities. One may easily imagine how much such artistic-industrial emissaries will be welcome guests on the work farms. So much refinement of taste and quality of labor can be brought about so easily and naturally.

When, then, we are concerned about preserving cultural values, such excursions through all parts of the state will be the living custodians of the traditions of Culture. Where instead of destruction born of despair there is awakened a living home-building, there blooms also a garden of beauty.

What has been said is no abstraction. These affirmations have been tested by many experiences in different parts of the world. Everywhere the human heart remains

a true heart and is fed by the beautiful nourishment of Culture.

I recall a beautiful Persian story. Several artisans on a journey had to pass a very wearisome night in a wild locality. But each one had with him his tools and in some ruins was found a fallen beam. And here, during the watch hours, each one of the craftsmen applied his own lofty art to dressing the piece of wood. A wood carver executed the figure of a beautiful girl, a tailor fashioned a garment. Then she was adorned in every way, with the result that a spiritual person with them inspired life in the beautifully created image. As always, the tale ends in full happiness, at the basis of which lay craftsmanship in various domains.

Another story tells how one of the caliphs, being taken captive and wishing to convey news about the place of his imprisonment, wove a rug with conventional signs, as a result of which he was liberated. But for this means of rescue the caliph had to be a skillful weaver.

Yet again I recollect a wise covenant of Gameliel, that, "Not having educated his son in arts and crafts, he prepared him for brigandage on the highway." We need not recall the multitude of other highly poetic and practical covenants, but we urgently direct the attention of the Institute to such possibilities of highly useful outside work.

Rice in Relation to Beri-Beri

By Dr. A. SREENIVASAN, M. A., D. Sc., A. I. C.

THE story of beri-beri and the antineuritic vitamin, as it has been unfolded to us over a period of more than half a century, is indeed an illustrious example among the contributions of bio-chemistry to the alleviation of human suffering from disease.

Human Beri-Beri: Beri-Beri is a disease of great antiquity, widely prevalent in the East, — Japan, East Indies, Malay Peninsula, Phillipines, India and Southern China. As a symptom of the disease, the sufferer notices at first a sort of numbness in his legs and later, pain in the calf muscles. Then follows a disturbance of the motor and sensory nerves and muscular atrophy which is externally conspicuous. In its more acute stages, there is laboured breathing and cyanotic discolouration about the mouth and nose which suggests a disturbance of the respiratory function. Hypertrophy of the right heart occurs and, unless given a good supply of the beri-beri vitamin, death ensues from heart failure.

The Discovery of Experimental Beri-Beri: It was a doctor in the Japanese navy, named Takaki, who in 1882 found that the disease could be cured by an increase in the allowance of vegetables, fish and meat in the diet and the use of barley in place of rice. He did not understand it correctly as a vitamin deficiency, but supposed that it was due to protein insufficiency. The fact remains, however, that he was the first to recognize the disease as of dietetic origin. Some fifteen years later, Eijkman, in the Dutch East Indies, almost accidentally made the observation which was to lead to the discovery of experimental beri-beri in hens. Birds which had been fed on *milled* rice, so he noticed, developed symptoms resembling those of beri-beri. He followed up this clue: and in the course of a series of experiments continued from 1890 to 1897, he was able to show that if the birds were given not milled, but *unmilled* rice, or rice with the discarded polishings,

they recovered. It was at first regarded that polished rice contained a toxin which was responsible for the disease and that for this poison there existed a " pharmacological antidote" in the polishings. The recognition that the anti-beri-beri substance was present in, and a necessary part of, all normal diets was only gradual until it was finally proved by Fraser and Stanton from their epoch-making findings in the Malay States as to the association of beri-beri with polished rice.

Following on these discoveries, a certain amount of progress was made in concentrating the anti-beri-beri extracts and in examining their properties. It was only in the year 1912 that Funk, who invented the catch word 'vitamine', really attracted world-wide attention to what we may call the " vitamin point of view of beri-beri."

Isolation of the Beri-beri Vitamin: The search for the active constituent in crude rice polish extracts was destined to last some twenty-five years and to enlist the talents of bio-chemists in almost every country of the world. Such work "requires some patience and skill; it requires vastly more faith and courage and a rigorous adherence in spite of disaster to one's ideal and objective". An efficient means of obtaining this substance in quantities for chemical study was at last accomplished in 1933. To the "intestinal fortitude" of those who had joined in this enterprise, we can only pay just tribute.

Chemically speaking, vitamin B_1 is peculiar in containing sulphur unlike any of the other vitamins. It is a white crystalline substance which does not dissolve in fats, but is easily soluble in water, alcohol and in most acid solutions. It is destroyed on heating for considerable lengths of time and at high alkalinity.

Structure and Synthesis. A comprehensive and brilliantly successful attack on the problem of the structural formula of the vitamin was undertaken by Professor Williams and his fellow-workers at the Columbia University as a result of which, accounting for all the known facts about its chemical behaviour, they were able, only last year, to propound the formula. This tells the chemist that the

molecule of the vitamin is built up of two ring systems, namely, a pyrimidine and a thiazole system. This structure was soon confirmed by synthesis. Needless to say, the product can be produced much more cheaply by synthetic means. It is now commercially obtainable in quantities corresponding to thousands of tons of rice polish. Its cost is a fraction of that of the natural substance in the pure state.

Physiological Function of the Vitamin. The vitamin has been found to be essential for the growth and well-being of all living things, both plant and animal. Yeast, bacteria, fungi, plants, animals and human beings have all been shown experimentally to use it as part of their normal processes. In addition to its well-known functions in growth and in prevention of neuritis, it has an important influence on the promotion of appetite and on the maintenance of the normal motility of the digestive tract. A liberal intake of the vitamin is needed for successful lactation and its abundant provision, is therefore, of the greatest importance to pregnant and nursing mothers. The vitamin is intimately connected with the metabolism of carbohydrate in the body and especially in the brain. Its deficiency is immediately attended by a reduction of the glycogen normally stored in the liver and the accumulation of toxic lactic acid in certain tissues.

Supply of the Vitamin in Articles of Diet. The cereal grains are the backbone of the nutrition of most of the races of the earth. Bread-stuffs, rice and other grain products, although economical sources of energy and proteins, yet because of their highly milled state, are not satisfactory in their mineral-element and vitamin content. The situation is still further complicated by the addition of large amounts of starchy and sugary foods. There is no justification for the statement so often made that plenty of the vitamin is provided by the rest of the mixed diet. Most natural foodstuffs contain only a moderate amount of vitamin B_1. There are, in fact, few foods in which it is super-abundant. This fact distinguishes it from the other vitamins which, on the contrary, are to be found much more concentrated in certain selected foods. Good sources are

rice polishings, whole cereals, ripe peas, beans, yeast, egg yolk, liver and kidney. Many fruits and vegetables contain moderate amounts on a dry basis, but as they are composed of more than eighty per cent. of water, we eat very little of them net. Moreover, this vitamin is very soluble in water and is sensitive to heat, so that it may be largely lost in cooking, especially if liquids are drained off. Certainly many individuals suffer from lack of it at times. This is especially true of those who are accustomed to the consumption of polished rice. It is a curious fact that the more carbohydrates eaten, the more B_1 is required.

Rice in Relation to Vitamin B_1. Although we have known for more than twenty years that polished rice is primarily the cause of beri-beri, relatively little has been done to check the spreading displacement of hand-hulled rice by the machine-milled product. One of the hygienic factors of the greatest potential significance in regard to a nation's well-being is its food supply. In some ways, we have materially bettered our diets in recent years. The rising use of dairy products provides more vitamin A; the greatly increased practice of taking fresh fruits and vegetables throughout the year and the supply of canned fruits means more vitamin C; sunshine and some of the fortified foodstuffs aid us with more vitamin D; but, there is no significant supply of the beri-beri vitamin. We will, therefore, do well to keep in mind that by the substitution of unpolished for polished rice in our food habits we would be increasing the intake of a number of recognizable essential food factors, not the least important of which is the beri-beri vitamin. Professor Sherman says that "if half of whatever breadstuffs and cereals used are taken in the whole-grain or 'dark' or 'unskimmed' forms, there will almost certainly be provided an ample supply of vitamin B_1 — and of many other important nutritional factors as well." In fact, this suggestion should bring the dietary into accordance with the teachings of the newer knowledge of nutrition at practically all points.

Ekai Kawaguchi

By RANGA RAO NIPPANI

CLOSETTED in Himalayan snows, Tibet, the mysterious land, ruled by a divine incarnate DALAI LAMA, jealously guarded from intruding foreigners is well nigh impenetrable and impregnable. Only occasionally do we hear of some news about the country from travellers who have braved the perils and have come unscathed through the portals of death. About thirty-eight years ago, the Tibetan Government, influenced by one Dorjieff, a Russian, was a source of anxiety to the Britisher. Though there was no immediate danger from that quarter, the Britisher sent a diplomatic mission under Sir Francis Younghusband (who presided over the celebrations of the Ramakrishna Centenary a few years ago) and he reached Lahsa after innumerable hardships and accomplished successfully the object of his mission in cementing the bond of friendship between the Tibetan and British Governments. But just before his visit, two other savants had accomplished similar successful journey through this "Noman's land". SVEN HEIDEN, the Swedish interpid explorer and Shramana Ekai Kawaguchi, a Buddhist monk from Japan.

Kawaguchi is an interesting personality. Intensely devotional to the cause he espoused, nothing could deter him from his determination. He reflected the courage and the spirit of the great monk of Sarnath in his steadfastness of purpose. While week after week Rai Bahadur Sarat Chandra Das, that great Tibetan scholar, prevailed upon him to give up his object and turn back to Japan after learning everything connected with Tibetan Buddhism, he did not budge an inch. Covering a distance of 500 miles in Tibetan snows is hardly a pleasant job, but add to this picture of unpleasantness the dreariness of the scene, not a tree to break the dull monotony of the Himalayan snows rasing in undulating curves, not a human soul to guide you over the trackless wastes from end to end, gasping for breath at a height of 22,000 feet, the chill blizzard biting through the marrow of one's bone, starving for days

at stretch, dying of thirst, open to the tender mercy of brigands, who infest these wild open spaces,-such are some of the innumerable trials and tribulations that Kawaguchi underwent. " As I looked up and around I saw the bright moon higher above me. The uncertain shapes of distant lofty peaks forming a most weird background against the vast sea of undulating plain. Alone upon one of the highest places in the world surrounded by mysterious uncertainty made doubtfully so by the paleness of the moonlights, both the scene and the situation would have furnished me with enough matter for my soul's musings, but alas for my bodily pains ! there was nothing to guide me but my compass : my tibetan boots had become so worn out that at places my foot came into direct contact with the hard gravel which tore the skin and caused the blood to flow leaving the crimson marks of my footsteps behind."

Taking a most northerly route he crossed from Nepal to Tsrang passing near Simla which was then a small village on to lake Manasarovar and then crossing the Brahmaputra, he followed its course, reached Lahsa after nearly a year of hardship. Every moment of his life bristled with intense suspense and activity, almost every day he was near the portals of death. Death dodged him at every turn in his eventful life at Lahsa. Only the faith in Lord Buddha sustained his spirit. A passionate ardent student as he was, he soon distinguished himself as a good scholar. The one year he spent in Darjeeling stood him in good stead. His object fulfilled he one day heard a divine voice telling him to turn back to the land of his birth. So fortified by good passports, he soon turned his steps towards India and reached Darjeeling after a series of hairbreath escapes in which one can glean the hand of God protecting him.

Here then is the life of an individual which reads like a thrilling romance or a novel more thrilling than a Hollywood Balyhoo or a Texas scuffle. Can love of learning rise to nobler heights ? Indian students will do well to take a lesson in steadfastness of purpose from the life of Shramana Ekai Kawaguchi, who will stand out as the greatest Tibetan explorer for all time.

Nicholas Roerich

A Master of the Mountains

BY BARNETT. D. CONLAN

(Continued from our previous issue)

ROERICH does not halt at these historic splendours of the Middle Ages, he goes even further back to the Ancestors, to the mythic past, to the Age of Bronze where his intuition tells him there are even greater marvels.

" Every day brings us some fresh revelation and we begin to discern a multitude of peoples. Behind the Byzantines clad in cloth of gold come the various throngs of Finno-Turks. Still further back the Aryans emerge in their sumptuous attire, and who knows what their predecessors were like ? "

" The treasures which these people have bequeathed us will help to build up a new Nationalism, and, in studying them, the younger generation must necessarily gain in health and strength. If our modern national art, so uncertain at the moment, is to be transformed into a new nationalism of a highly attractive character, it will have to be based upon the corner stone of this Ancient Art replete with the beauty of Truth and works of genius. In the great Future ahead of us this ancient sense of truth and beauty will be reborn."

In his evocation of the Stone Age and his description of Mediaeval Russia and the vast art treasury buried under Russian soil, or visible in its ancient churches and palaces, Roerich has given us a wonderful succession of word frescoes which by their rich qualities recall the style of Pinder when he paints the splendours of Agrigentum and Syracuse.

After which we are not surprised to hear that an ancestor of the artist, the legendary Prince Rurik, laid the foundations of Russian civilization in the year 862.

What is certain is that Roerich has founded an Empire of Art—the first of its kind, and that he has his ambassadors of Art and Culture in all the civilized countries of the world.

I have dwelt somewhat on the Russian side of Roerich's genius because so much has been said of the cosmopolitan and international character of his work.

He is certainly 'universal' but after the manner of some giant tree, rooted in one particular spot and sending its branches out over the whole world.

Of all modern races the Russians have, perhaps, the greatest genius for Art, and if there is to be some great Renaissance of the Arts, in the deep sense of the Parthenon and the Cathedrals, it will be to Russia that the task of promoting it will probably fall.

The Russian element then in Roerich's genius is no mere hazard, but something connected with the onward march of the world.

It is interesting to see how Roerich has always moved with the general current, leading the way, as it were, in the forefront of all Art movements.

Previous to the war we find him as one of the most important elements in the Russian Ballet, creating with Igor Stravinsky the 'Rite of Spring', a masterpiece, which like Spring itself or the music of Bach is something which must remain everlastingly fresh.

At the end of the war he leaves Europe and its atmosphere of depression for America where he builds up a beacon fire against the encroaching darkness.

The Roerich Museum, towering like a lighthouse of Art, above the world's vulgarity and commercial indifference is too well known to be touched on here in detail.

It is sufficient to say that Roerich conquered America and that it would be hardly possible to over-rate the influence of his work on the future of that great country.

If he has decided to remain in India among the Himalayas, there is reason to think that his work there must have an especial meaning for America.

Like Michel Angelo who displayed an untiring and titanic energy until an advanced age, Roerich also shows a multiple activity and, on a wider scale, perhaps, than the

Italian for his work draws its inspiration from Europe, Asia and America.

It is one of the great consolations of existence, this great procession of torch bearers who carry the flame of beauty across the most stormy and despondent periods and, at the same time reveal Life's deepest values and, in fact its *raison d'etre.*

If Michel Angelo helped to design and erect churches and decorate them, Roerich in addition to his art has been building up societies for Art and Culture in almost every country.

In proclaiming Art as a way of the Future he has struck a bell whose note must inevitably be heard by all the advancing spirits of the world.

A well known contemporary writer very aptly defines the old world and its beliefs as 'a mass of tradition which has turned sour', and it is these dead beliefs, these outworn husks that have let pass the hordes of Darkness and an ocean of vulgarity which threatens to invade a great part of the world. Against these evil and degrading tendencies Roerich is fighting with all the fire of his remarkable genius—and fighting victoriously.

If he has conquered a good part of the best minds in America, he has also attracted the heart of youth, who, there is every reason to believe, will come, more and more, to look upon him as a guiding light.

In his "Call to Youth" where he lays stress on heroism and the striving towards the Beautiful, there are passages which recall the language of ancient Greece.

"You who are about to begin life will probably wish to know how you can best make your life a happy one. After forty years of labour and experience in twenty five different countries of the world, I do not hesitate to reply:— 'Only through the Beautiful'.

"The important thing is to encourage and develop the innate sense of Beauty which will prove to be a veritable shield against evil and ignorance".

"It is mistake to imagine that the beautiful is beyond the reach of the workers and only a possession of the rich. Such false

conceptions will only lead us to identify the Beautiful with Luxury, whereas one should understand that the vivifying spirit of the beautiful is the very opposite to that of Luxury.'

This might be the voice of Plato speaking to us in other conditions and recalling the 'kalos-kagathos', that bright conception which lay at the foundation of the Greek spirit.

There is much in the philosophy of Roerich — in his preoccupation with the general good, in his belief that art and the Beautiful constitute the highest aspects of Life and Morality — that brings him near to the conceptions formulated by Plato.

The universal tendency is towards a better state of things, and it must be evident to a discerning eye that much of what is going on today under the label of conflicting systems is really a general movement towards those aspirations which Plato outlined in his community. Such aspirations, short of some general cataclysm, must be gradually realized, even though they work themselves out under systems which, in appearance, seem directly opposed to one another.

Roerich tells us that every Art creation is a dynamo charged with uplifting energy and a real generator of enthusiasm, and he looks to Art as the most effective instrument for leading us towards a life of "Beauty, Simplicity and Fearlessness" to a "Fearlessness which possesses the sword of courage and which smites down vulgarity in all its forms, even though it be adorned in riches".

To encourage this sense of Art he has founded centres of Culture in almost every country throughout the world, and in so doing has been impelled to act, I believe, from a deeper source than that which inspires most of the social and religious renovators of to-day.

He looks upon life with the eye of Plato, with the understanding of Goethe, judging things with the rich possibilities of a cultured creative mind, rather than from the standpoint of some narrow conventionalized doctrine.

Like Goethe he is on the side of the living and organic, the realm of Art, and is not satisfied with the purely mechanical, intellectual, and systematic.

And herein lies the deep meaning of his crusade for Culture.

The material and mechanical efforts of the last century have left civilization in the position of a man who has come to create a highly organised body without a soul, and as soul and spirit are not to be manufactured he is in danger of being caught in a gigantic web of soulless organisms whose joyless existence must eventually drive him to self-destruction.

To ward off such an impending catastrophe Roerich in 1930, devised a Banner of Peace on which figured three spheres symbolizing that synthesis of Religion, Art and Science—which is Culture.

The object of this Banner is to protect the world's Art treasures and monuments, in the same way that the Red Cross Flag protects the wounded.

Most of the leading countries immediately recognized the utility of such an arrangement and twenty five nations came forward to support this convention, while the well known leaders of Culture such as H. M. King Albert of Belgium, Rabindranath Tagore, Maurice Maeterlink, Sir J. C. Bose, and President Roosevelt gave their enthusiastic adhesion.

Dr. George Chklaver, Doctor of Law and Professor of Paris University who drew up the Pact in its legal form, pointed out in his inaugural address why such an arrangement could become effective.

"Seldom are all the nations of the world stirred by the same thought, seldom are they united by the same endeavour. It was given to Nicholas Roerich to create a Movement which has won the enthusiastic support of Governments and peoples alike; thus it was proved once more that Beauty, Knowledge and Culture are the best means to bring together the 'Membra disjecta' of humanity".

In discovering a point on which all nations are spontaneously agreed Roerich has stirred up a world-wide

attention to Peace and a wave of enthusiasm on behalf of Culture.

To Roerich the word Culture signifies much more than its current meaning of 'learning' or 'refinement'.

He uses it in a deeply religious sense, in its original druidic and oriental meaning of the 'Cult of Light'-Cult-Ur.

All the aspects of Roerich's activity in this direction have been ably set out in 'Culture' a booklet published by Flamma Inc., New York, and written by the Latvian writer and poet Richard Rudzitis. He tells us:

"In the development of culture, Nicholas Roerich distinguishes the following steps: ignorance, civilization, organization, then intellection, spiritual refinement, and only after this does man secure means for synthesis and a higher state of culture."

In founding centres of Culture throughout the world and designing a Banner of Peace and a Pact based upon those mutual interests which link together the different cultures Roerich has done something which is not only highly desirable but urgent and necessary.

The founding of this universal movement inspired by Culture is an act of Destiny, it is a decision which corresponds with the world's destiny and one which has been taken at the most critical moments of the world's history.

The ideal of 'making money' which has helped to hold together our materialistic world since the early nineteenth century is, for many reasons, gradually passing away and, as a well known saying has it,—'Where there is no ideal the people perish.'

They perish because every ideal, even the lowest, is a rallying point, a focus of construction, and when this goes then the Destructive Powers get their innings.

That the Destinies who watch over this world's evolution should have selected an Artist to undertake the immense work of canalizing the world's highest thought currents, is very significant.

It points to the Power of Art, the profound nature of Art, the all-importance of Art. Shelly made a great statement when he said "Poets are the trumpets that sing

to battle; Poets are the unacknowledged legislators of the world."

Had he been born to-day to realize the wonderful influence that Music and Painting have had during the last hundred years, he must have said Art instead of Poetry, since Poetry is one of the Arts.

Shelly's statement has a double interest for us today, for it is far more appropriate to our age than to his. It proclaims the power of Art and shows that all high effort and genuine spirituality is a condition of lofty warfare.

There are many reasons, then, to believe that Roerich —a profound artist,—possesses a wider and deeper insight into life than the majority of our politicians, social reformers and philosophers.

I was inspired many years ago to write a poem entitled 'High War' which opened with the lines:

"May God again let loose great wars
Wherein is search and strife for ever
To meet some spirit from the stars"

A few weeks after the Great War broke out, and I came to dislike the sound of these lines when, re-reading the piece, I found that it referred to a Sacred War, a spiritual war, of which the Great War was a perversion.

More than twenty years had elapsed when, one day, I came across a sentence from Roerich.

"There exists no such terror which cannot be transformed into a luminous solution by evoking into life a still greater tension of energy."

The heroic conviction of these lines recalled to my mind the phrase High War and, for the moment I seemed to be upon the brink of some revelation.

What if the one way out of War was through High War! just as the only way up from the basest instincts of human nature is through the higher mind?

In the last resort it is all a matter of potentiality, voltage, electricity, or, rather of those higher phases of electricity which constitute psychic energy.

Today it means that it is not enough to be peacefully minded, it is not enough to vote for the idea of Peace, when the adverse party is in a state of greater tension and activity. War which is a state of intense and destructive activity can only be overcome by High War which will be a condition of even greater intensity and activity—but of constructive activity.

That, it seems to me, is the heroic meaning of Roerich's message. He summons the world to a higher, nobler and more constructive type of warfare, a war of Culture whose object is to secure spiritual wealth, the only wealth in the long run, worth attention, since it is that from which all the lower types of wealth take their reflection.

The big majority of people would probably conclude that such lofty ideals can never really have any lasting effect on a world governed by the power of Money and given over to warring materialisms.

It is futile however to judge the spiritual in terms of the temporal, for a visible failure may prove to be an invisible success.

This was the case of Confucius. Possessing the liveliest sense of order and justice that has ever been known, he found himself, during a great part of his lifetime, surrounded by a society of gangsters and ruthless politicians, so that at eighty years of age we find him declaring that, despite his long life of tireless effort, he had failed.

But what was the nature of this failure? Nothing less than the almost absolute moral control over four hundred millions of men for well nigh two thousand years.

It is the most stupendous warning that could be imagined. It is a warning to all cynical, shallow, worldly scoffers of the Ideal, to remember that their little world of the here and the now is anything but powerful and that all their attempts to deny and extinguish the Light of the Spirit must inevitably be defeated.

(To be continued)

Responsible Government in Cochin

The Government of Cochin Act of 1938.

BY C. S. SUBRAMANIA IYER, B. A., B. L.

IT was the great historian and philosopher, David Hume, the author of the brilliant Essay, 'Rise of Art and Sciences' who succinctly described the difficulties of constitution making, thus : " To balance a large state of society, whether monarchical or republican, on general laws is a work of so great difficulty that no human genius, however comprehensive, is able by mere dint of reason and reflection to effect it. The judgments of many must unite in the work, experience must guide their labour, time must bring it to perfection, and the feeling of the inconveniences must correct the mistakes into which they inevitably fall in their first trials and experiments". The same sublime truth was expressed in memorable lines by Robert Browning, the famous poet.

> " The common problem, yours, mine, everyone's
> Is not to fancy what were fair in life,
> Provided it could be, but first finding.
> What may be, then find how to make it fair
> Up to your means — a very different thing,
>
> No abstract intellectual plan of life,
> Quite irrespective of life's plainest laws,
> But *one, a man, who is man and nothing more,*
> *May lead within this world.*"

These famous lines quoted above should guide our attitude to this wonderful piece of legislation initiated by the Cochin Ruler and his Diwan which is now before the people of Cochin. It is entirely a novel experiment in the history of any Indian State and is in some ways far above the expectations of the people of Cochin raised by His Highness's announcement which preceded it. Verily the deed has excelled and surpassed the spoken word, and by this Constitution Act the people of Cochin, the subjects of His Highness, are going to enjoy the first instalment of

Responsible Government under the aegis of His Highness. Section 8 of the Act is wide enough to allow of an ultimate grant of full Responsible Government to the people by the transfer of other subjects also to the control of the Minister, who will then be the sole elected Minister for the whole State.

So far as the Transferred subjects are concerned (the Portfolio over Cottage Industries being an additional gift under the Act) the Act makes a wide departure from the announcement made by enabling His Highness being guided by the Minister through whom the executive authority of His Highness in regard to Transferred subjects is to be exercised in the administration of those subjects, and not the Diwan being assisted by the Minister as announced previously. Sec. 8 of the Act also provides for rules to be framed by His Highness for the allocation of revenues or monies for the purpose of administration of Transferred subjects and His Highness will certainly interfere to decide and settle any misunderstanding between the Transferred and Reserved departments in the framing of the budget, the respective spheres of jurisdiction of the Minister and the Diwan and kindred matters. Nothing prevents the Diwan from consulting the Minister regarding the Reserved Departments also.

In fact the tenor and scheme of the Act, as evidenced by Sec. 9 etc., is based on a spirit of mutual good-will and mutual consultation between the Diwan and the Minister in the administration of government about which His Highness is to be kept informed; and His Highness's personality will cleverly equipoise and balance the two halves of the Government and cement them. Such of those who are familiar with the history of Administration of those Provinces in British India where diarchy has been successful, will certainly appreciate the advantages of joint consultation between the Transferred and the Reserved halves. Diwan Sir Shanmugam Chetty's statement on another occasion that he will so conduct himself as to be in spirit responsible for the reserved half also, shows that the elected Minister of Rural Development will as often as possible, be

consulted, in connected matters, of the Reserved Departments also.

The Constitution Act recognises that joint deliberation and collective responsibility of the two halves of the Government are essential to the smooth running of its machinery, and a wise and tactful Diwan like Sir R. K. Shanmugam Chetty will not fail to act on such occasions as Lord Elgin did in Canada in the 19th century or as Lord Willingdon, then Governor of Madras, did in that Province when he announced his intention of running diarchy as a unitary form of Government in spirit and practice. The rules framed under Section 8 of the Cochin Constitution Act are intended to obviate the difficulties or contingencies of any possible future antagonism between the two halves of Government. His Highness may also under Section 9 of the Act regulate the relations between the Diwan and the Minister over the administration of government. Though under Section 7 of the Act the Diwan may, in case no Minister is functioning, take up the administration of Transferred subjects also with the consent of His Highness, it is clear that the Diwan by virtue of Sections 8 and 9 will not act arbitrarily and usurp the powers of the Legislature, and it is further clear that no real breakdown of the constitutional machinery can be reasonably predicted despite these safeguards.

While the Act carefully and sedulously preserves the prerogative rights of the Ruler who is the sole executive authority in the State, and the relations between the paramount power and His Highness, and excludes them from the purview of the Council along with other important subjects, it gives freedom of speech and criticism in the Councils, and confers the power to legislate over all matters subject to the provisions of the Act. The election of the Deputy President, who is to have a salary under the Act, right to elect another President in the absence of the Deputy President are also important concessions.

The Minister is to be paid a First Class salary until the legislature fixes the same by an Act. The Minister

of course, is responsible to the legislature as announced previously, and chosen from the party commanding a majority and will have to vacate office on a vote of no-confidence by the Council. The Diwan is to be the ex-officio President of the Council.

The term of the Council is to be provisionally three years. Members of the Council are to be given such allowances as will be fixed by Act of Legislature, and in regard to matters of public finance, religious practices or usages, no bill or amendment can be brought into the Council without the previous sanction of His Highness. The privileges of the members of the House, or orders and proclamations of Royal prerogative cannot be questioned or touched by any bill in the Council unless His Highness gives previous sanction to the same.

The Council has now been given the power to vote and deliberate upon two additional portfolios, the Cochin Harbour and the State Railway. The Council has large voting power and in essence only a sum of 9 and odd lakhs are non-votable. The elected element is really large and the official nominated members are smaller in number than the non-official nominated members.

In the matter of framing of the Budget, and laying it before the House in the form of Demands for grants, the Diwan need not communicate certain important proposals to the Council. Certain proposals which are not acceded to or granted by the Council, may, by special sanction of His Highness under his emergency powers, be assented to, and certain proposals have to be communicated to the Council on the recommendation of the Government. Certain expenditure vital to the carrying on of administration is charged on the revenues of the State. The Diwan is to authenticate schedules of authorised expenditure, and in cases of supplementary schedules the same procedure like the one followed for ratification and assent by the Diwan previously, if treated as an emergent measure or expenditure, is to be followed, and such schedules can be passed automatically.

Whether in the matter of framing of rules under the Act or for special reasons stifling bills or other proceedings

in Council, or authentication of schedules of expenditure, and in the important matter of authentication of orders and instruments generally and in the excercise of Royal prerogative, made by His Highness, the Diwan has complete and unqualified authority. Being protected in the matter of such authentication, and in the matter of discharging his duties under the terms and conditions, and the particular directions as may be given to him by His Highness, the Diwan of the State resembles generally the Crown representatives of British India, the Colonies and the Dominions. Such powers in the hands of the Crown representatives according to the Joint Committee on Constitutional Reforms in India, and also statesmen and constitutional lawyers, are absolutely necessary for the proper conduct of Indian Administration which always requires a firm executive. Though no doubt the executive authority in Cochin State is His Highness himself, and in form the administration is conducted in the name of the Ruler, and revenues and finances are received only in the name of the Ruler, the Diwan no doubt will continue to be in fact the chief Executive Officer of His Highness. The Diwan will also play the part of a Constitutional Adviser to His Highness, particularly in matters relating to Transferred subjects, when on his advice His Highness may direct the Minister to take a different course of action. But such contingencies are likely to be rare, and may occur only in cases of gross mismanagement by the Minister.

Though the Diwan is also the ex-officio President of the Council, he may set up a President by practically allowing the Deputy-President ordinarily to do the work of presiding over the deliberations of the Council, and by special rules or instructions framed by him, reserve important rulings for the Diwan's final decisions. This fact is mentioned only to show that the Act does not preclude such a convention though it has not expressly given the right.

Admittedly in theory the ideal of constitutional monarchy or Responsible Government in States is the final goal. But when that ideal is practically applied to the

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peculiar conditions of the Indian States which are under the paramount power, and when the passively philosophical reticence and retiring disposition of most of the oriental rulers hitherto unacquainted with modern forms of government, and the experience of people also in the conduct of such forms of government are remembered the constitutions of States have to be so framed and adjusted, in the transition stage towards full Responsible government as to legalise existing authorities with a view to effectuating the purpose intended. When viewed in this light, the Diwan of any State has necessarily to be empowered with the powers conferred by the Cochin Constitution Act, which in the ultimate analysis is capable of conferring full Responsible Government by enabling the elected Minister being placed in charge of all departments, by His Highness in consultation with the Diwan.

The Constitution Act gives very wide powers to the Minister in regard to the subjects transferred on which His Highness is guided by him. In that sense the Cochin Act confers on the subjects of the State a form of "Limited Constitutional Monarchy" if we might call it so, capable of conferring real and full-fledged Responsible Government in future. The word Minister has to be substituted for the word 'Diwan' in all Acts and Regulations in regard to Transferred subjects.

In regard to appointments to the Public Services not provided for in the Act, His Highness will frame rules and regulations for such recruitments. That permits the composition of an advisory body like the Public Service Commission, if necessary, for the selection of men for such posts. But whether such a body in form is constituted or not it is clear that His Highness, the Diwan, and the new Minister will consult one another and select efficient and capable men for public services.

The announcement of His Highness at the Durbar on June 17 has really made matters perfectly clear. It has proclaimed that there has been a real sacrifice of power on his part in regard to Transferred subjects. The principle of His Highness agreeing to share the privileges and

responsibilities of administration with his subjects is a real concession to his subjects. The announcement is a sacred document as valuable as the Instrument of Instructions in British India.

The Cochin High Court. The Cochin Chief Court is re-constituted into Cochin High Court by the Act. It secures impartial justice not only to subjects of His Highness but also to outsiders, may be people of foreign nations or of British India, who will have perfect confidence hereafter in the sterling independence and the dauntless impartiality of the judiciary constituting the High Court. Qualification for appointment of judges of the High Court are similar to those in British India and this fact will certainly raise the prestige of the Cochin High Court in the estimation of the world.

Though the High Court has no jurisdiction over the person or private property of His Highness i. e. in claims other than those lawfully entertainable by or against the State under the Civil Procedure Code, His Highness may make rules providing for the determination by the Court of claims by or against His Highness. There is also an important provision in the Act which enables His Highness to refer to the High Court any question of law for its opinion, and the High Court by a full bench of three judges have to deliver an opinion in open court and such opinion by a majority of two judges and with the dissenting judgment of the other judge, if any, will have the effect of any other judgment of the Court and it is to be communicated in the form of a report to His Highness. This provision, while it is based on the analogy of the consultative power of the Governor-General to the Federal Court by the Government of India Act of 1935, goes far ahead of it by giving the High Court power to consider any question of law, not merely constitutional. Further the findings of the judges will not merely be opinions but they will have all the force of judgments. The jurisdiction of the High Court is not confined to justiciable disputes merely, but is applicable to all questions of law, justiciable or otherwise. Sec. 4 of the Judicial Committee Act of 1883 greatly

resembles this Section and probably has been the model from which it is copied. The provision will prove most useful to the subjects of His Highness as it will minimise a great deal of litigation. But there are three points which we would submit should not be overlooked by the Government of His Highness in using this provision.

Firstly, this provision must not be so used as to lay itself open to the charge of being handled as a convenient opportunity for His Highness's Government to shift its responsibility to the High Court. His Highness's Government, it is also submitted, shall exhaust all possible means of solving such questions through the advice of the Advocate-General who no doubt will be competent to tender proper advice, and His Highness's Government will certainly appreciate the wisdom of using its wide discretion in such matters. His Highness's Government will also appreciate the necessity of, as far as possible, not depending on the High Court for help in solving delicate administrative issues, which if personally handled could be solved without any friction.

Secondly, the High Court must be kept strictly aloof from all political or administrative controversies. The advice given by Lord Bryce may conveniently be remembered in this connection. He tells us how even the Judges of the American Supreme Court, when asked to decide non-judicial issues, acted as partisans and their judicial training proved of no avail in dealing with all powerful claims of party predilections and sympathies.

Thirdly, the fact that the issues raised led to opinions resembling judgments. would show that Government has to conduct such proceedings diligently and openly in order that the rights of subjects will not be prejudiced by anticipation.

If these facts are borne in mind, and if in the words of Edmund Burke, the medicine of the constitution is not used as its daily bread, these provisions are undoubtedly and unquestionably of far-reaching usefulness and importance from the standpoint of the Cochin litigant public. In

case of this provision being used for the trial of administrative issues, the High Court should be given the power to frame severe and stringent rules in the manner, if we might suggest, of the Droit Administratif in France.

In the matter of settling constitutional problems, this provision is a real boon to the people, and in almost all the State constitutions of America such a provision has been found to be helpful, though in such cases opinions alone, and not judgments are delivered. Clause 25 of the Home Rule Bill introduced in the House of Commons in 1886 empowered the Lord Lieutenant of Ireland or a Secretary of State to refer a question for the opinion of the Judicial Committee of the Privy Council. Similar provision was inserted in the Home Rule Bill of 1892 also. According to Article 13 of the German Constitution Act of 1919, "If there is a doubt or difference of opinion, the State authorities may appeal for a *decision* to the Supreme Court in accordance with the more detailed provisions to be prescribed by a Federal law." British North American Act of 1867 also contains a similar section. "The Court will certify to the Governor-in-Council for his information, its opinion on questions so referred, with the reasons therefor, which shall be given in like manner as in the case of a judgment upon an appeal to the said Court, and any judge who differs from the opinion of the majority shall in like manner certify his opinion and his reasons."

The advantages of this provision are many, since all constitutional problems may be easily and without delay settled once for all. It removes the inconvenience of points being raised after a long time and the consequent injury to vested interests which will be unsettled after a long lapse of time.

We might with perfect confidence assert that this useful and well-conceived provision in the Constitution Act of Cochin will be properly used and that it will serve the ends of speedy and timely justice, and that in Cochin it will not at any time lay itself open to the charge of leading the dice against the subject in a throw with the administration, a remark which Lord Hewart so often made and

repeated in different words by Mr. Merewall and Allen about the practice of the executive consulting the judiciary beforehand in England. A constitutional Ruler like His Highness the Maharaj of Cochin and an able and sympathetic Diwan as Sir R. K. Shanmugham Chetty undoubtedly will not exercise this provision adverse to the rule of law or the ends of justice.

Reviewing the whole scheme of the Act, in brief, it is not an exaggeration to say that the Act confers real responsibility on the Cochin Legislature in regard to Transferred subjects, and that it has constitutionalised the otherwise technical autocracy of the Ruler in regard to Reserved subjects on a real sense the Cochin Ruler has always been solicitous of the welfare of the people. It has made the Government of the Reserved subjects responsive to the people though not responsible. The proper atmosphere for the growth of the Rule of Law in administration has also been created by the constitution of the High Court to whose jurisdiction even the Ruler has submitted to some extent. In this new Cochin High Court, not merely private causes, but also causes of an administrative and constitutional character, will be tried, thus developing a very important side of law that is neglected by other Courts. In that light it is a very unique and memorable piece of legislation and the first of its kind in any Indian State.

Noble ambitions, high hopes, divine ideals, panting eagerness to deal justice to his subjects, are the undercurrents of this new act of statesmanship which will be long remembered. The new Minister for Rural Development, Mr. Ambat Sivarama Menon, has a fund of experience in public life to his credit and his appointment augurs well for the successful working of the Cochin constitution.

The Little Ghost

By Rev. F. H. ALDHOUSE, M. A.

WHEN I was a boy, my native place Drogheda was often visited by foreign ships, we had Greek, Norse, and Portuguese; also a Spanish ship which came with a cargo of oranges etc. every year. That is how I came to know her owner and Captan Seigneur Phillipo de Y .... And this is his story about which I will make no comment, for I do not understand it. I had known Seigneur de Y...... for many years when he told me this, he was a devout Catholic but he seemed anxious to know what an Angelian clergyman would say about his experience. I was then just ordained and considered myself a great authority on all things both in this world and the next, but I admitted I could not explain what he told me. No man who saw and heard Seigneur de Y...... would for a moment doubt that he was telling an actual happening. These are his words :—

"Seigneur Padre, I am the father of three sons, two are alive, one, my youngest is in Paradise. It is unnecessary to speak at any length of the two who survive, as what I am going to tell you does not relate to them. I will only say that at the time I am speaking of, the eldest Fonso would be between fourteen and fifteen, the second Carlos was thirteen, and the youngest and dearest of my children would, had he survived, have been about eleven and four months. His name was Rinaldo, which is generally shortened to Aldo, but his pet name to us was Detto, for so he called himself when a baby. He was a charming child, fair haired, which is not so common in Spain as it is with you, with blue eyes, which unless he was ill were full of brightness and animation, a sweet little voice with which he constantly used to sing making our home as pleasant as if a bird sang there. He would dance our dances and play the castenettes, even as the Saices who dance before the Blessed Sacrament in Saville Cathedral. You must forgive a father's partiality, Seigneur, but he was my very heart. Alas, he was not strong as the other lads were,

often he suffered from an illness which I and my wife called Detto's "spells". The Seigneur Doctor called it acute dispepsia but he was old and out of date. Why did I not bring my child to a better physican? As Detto always got better after a few days and was as lively as ever, we believed that he would grow out of his trouble as the Seigneur Medico said he would. If I could only see my time over again I would have acted otherwise, and perhaps the tragedy I am about to relate might never have happened. But I am not a prophet, the Doctor seemed to me to have always relieved Detto before, I was accustomed to him having these "spells" and the Good God doubtless willed all for the best, since He knows everything. May His Divine will be done!

"Detto that spring, when he was ten years and four months old, took a spell, he lay in his bed, his big blue eyes shining in his white face, he was worse than I had ever seen him before, and yet I or his mother never suspected what would happen. We listened like fools to the doctor, who droning like a beetle, that flies in the air, kept saying "he will be better tomorrow, this has been a bad attack", this the old idiot kept repeating and we believed him, and thought what had happened before would happen again, but it did not. Carramba! Even after all these years, Seigneur Padre, I find it painful to tell you how it ended. Detto had seemed a little better the night before and told me he was free from pain at last. Dios! It was a bad sign had I but known it. I slept that night very well on a bed in his room for my mind was easy and I thought the dear lad will be about again in a few days. Oh! the awakening! I heard Detto calling "Father" and when I awoke it would be about six in the morning. I saw at once from his dull look and livid face that he was worse! "Are you in pain again, my child, my darling" I said. "I will send at once for the Seigneur Medico". Then Detto, shook his little hands at me, it was a trick he had as a baby and always kept up, and said "Usted Con Deos, Padre" it is our way of wishing a person good-bye, we do not say so ourselves, in the part of Spain I live in, when

we are going on a journey but to one who goes. I caught him in my arms; as he fell back in the bed the light went out of his eyes, and his pure spirit returned undefiled to the good God, even as it was when he created it. That you would think was the end of my story, but no, it is the prelude.

"A year had gone by, but neither time, nor the affection of my wife and other two boys, had cured my longing to see my lost darling again; the more I knew it was impossible, the more I longed, that night there was sirocco in the air, I would leave for a long voyage on the morrow. My heart was hungry—but hungrey. Supper would soon be served, the lads were in their room combing their hair, and washing—I am a believer in discipline, Seigneur, and my children are trained in ordliness. I saw the door of the bedroom open, and Fonso and Carlos came out, and I made a great act of will, Seigneur, a wish or rather a resolve with the whole force of my being, and I have a strong will, as you know, that I might see Detto come with them. Seigneur, the two came down to the table, and then out of the room behind them came my Detto, I swear it by our Blessed Lady of the Pillar and by my Holy patron St. Phillipo Neri of Rome. He was not changed, there was no pallor on his face, he was just a boy coming to his supper. I even noticed his hair appeared to have been brushed like his two brothers, he smiled; he smiled and shook his hands at me. And by all my hopes of Salvation I declare to you he sat down with his brothers, and I expected to see his mother give him his soup with the others, so solid and real was my darling lost child. But that did not happen, Seigneur, but no. I saw he was visible to me only. My wife said to me "Why are you looking so hard at the wall, Philip, do you see anything strange there. Come to your supper". I only said "I have no appetite, Seignora; and the wall is as it always is". She did not press me, for I often do not take supper and presently the boys and my wife and myself said the Rosary, Detto said it, he knelt within a few paces of me, and the rosary he held I remember was placed about his

neck in his coffin by his mother. Yes, Seigneur, I knew it weel, it was one I had as a boy myself. Then, for such is our custom in Spain, the boys knelt for my blessing, kissed me and went to their beds. My wife also excused herself and went upstairs, I think she felt something uncanny, but did not wish to speak of it, what she said was that the Sirocco made her feel heavy and she would retire.

And I was left alone with my little ghost. When his mother went, he came just as the other boys had done, and as he used to do, and kneeling before me he spoke in his sweet childish treble, saying as the other boys had "bless me Padre, and I will go to rest". I felt no fear, Seigneur, only such a mixture of love and sorrow, and desire, as I cannot put into words. As he spoke I broke into crying and said "My child, my darling, what has happend your poor stupid old father thought you were dead Detto, my darling, you are not dead"? And he laughed and said quite gaily "No Padre, but no." Then I said, "I thought, but my mind is confused, that I saw you buried Detto". He laughed again and said, "they buried what I used to wear Padre but they did not bury me." Then he knelt again and said "Bless me Padre and I will go to rest". I blessed him, Seigneur, as he asked me, and he got up and kissed me, his lips were as warm as the living boys'. And as he turned to go upstairs, I called to him "Detto, why could I see you, and I only," And he answered as he went up from me "We loved each other Padre, not as others do, that's why". He appeared then to go to his bedroom, but I need not say when I went there before starting on my journey next morning to kiss his brothers good-bye he was not there. But it was a great consolation the good God had given me, Seigneur. Our Holy Faith tells us the dead are not really dead, now I know that is true. And I mourn not.

But can you account for the appearance, Seigneur Padre?"

I could only answer "the child told you you loved him so, that was why." That was the only thing I could think of to say in reply.

Tales from Indian History

A Mediaeval Scholar

BY Prof. V. RANGACHARYA, M. A.

IN the historic city of Navadvipa, commonly known as Nudia, Nadia, Nuddea etc., the political glory of which had departed with the vandalism of Bhaktyar Khilji in 1203, the anguished soul of Brahmanical India continued to thrive and live. The city had, as the seat of a court and the scene of the thunder of armies, faded into obscurity; but its scholars and teachers continued to be in contact with its tradition of knowledge and intoxicated by it. The famous Lakshmanasena, the son of the great Ballalasena and the friend and guide of *dharma*, had made it, his own creation, a paradise of Pandits and a centre of *Tols*; and when Lakshmanasena's power was gone the way of all human power, his service for culture and truth survived him in defiance of time and political turmoils. Throughout the period when the Muslim rulers of the middle ages ruled and misruled Bengal, to the time when Todar Mal, the financier and general of Akbar, set up his Satagaon (so named from an emporium near Hughli) Sarkar in 1582, and throughout the period when other parts of Bengal were subject to the Persian, Abyssinian, Afghan and Bengali apostate adventurers and was dyed with blood, Nuddea continued to be the centre of Bengal Hinduism. Other parts saw the Hindu population swept off by the Muslims so that the province even now has 51% of Muslims against 49% of Hindus; but Navadvipa has 10500 Hindus out of its 11000 people.

It was in the middle of this period of trouble that Raghunatha Siromani, the hero of the present tale, lived and worked. Who was he, and what was there in his career which entitles him to the memory of history? The answer is simple — he was the founder of the famous Navadvipa school of logic which is a potent voice even today. To the persons who love the complex mould of Indian dialectics his name is one of consequence.

Raghunatha was born at Navadvipa sometime about 1475. He belonged to a family of local pandits who, untouched by the seething cauldron of political intrigue and bloodshed at Gaur, were carrying on the torch of learning. Fifteen years of the Ilayas Shahi incompetency and Abyssinian atrocities were to pass before the celebrated Husain Shah, the general of Subuddhi Rai, one of the Hindu magnates of the day, seized the throne which he was to hold till 1518; and during this period Raghunatha grew into a young but ripe scholar. Raghunatha's teacher, Vasudeva Sarvabhauma, had already earned a great name as a teacher. The son of a Mahesvara Visarada, he had studied at Mithila, the great centre of Hindu learning in the 15th century, and obtained the eloquent title by which he was known to his contemporaries. The story runs that Vasudeva had the pet ambition to establish an academy in his native place which could be a rival to Mithila's; that he feared opposition to this from Pakshadhara Misra, the head of the Maithiliyan academy, who was inexorable and had a heart of stone in that respect; and that Vasudeva, whose memory was super-human, reproduced on his return to Navadvipa and to the benefit of his pupils the *Tatvachintamani* and the *Kusumanjali*, the bibles of the Neo-logic of North India ever since the thirteenth century, and popularised them among a growing band of pupils. Vasudeva himself has left a commentary on the *Tatvachintamani* and he was able to secure for his pupils such illustrious men as Raghunanda, the celebrated jurist and author of the *Didhiti* and *Padarthakhandana*; Krishnananda Agamavagisa the Tantric philosopher; and above all Chaitanya the renowned leader of Bengal Vaishnavism. It was in the atmosphere of such eminent men that Raghunatha spent his young life. The story goes that a petty but significant incident made Vasudeva not only realise that his young pupil did not belong to the usual run of youths, but take the responsibility of bringing him up and educating him from the fifth year. Raghunatha's mother once asked him to fetch fire from a neighbour's house, and when the little boy was offered some hot bits of charcoal, he was resourceful

enough to fill both his hands with sand and receive the hot pieces in them. The mental resourcefulness which Raghunatha displayed was kept up and strengthened by his education ; and by the time he passed the teens he developed into an expert in grammar, literature, philosophy and other departments of Sanskrit lore.

About the year 1500, when Raghunatha was in the prime of his age and intellectual development, he took over the task of establishing an academy at Nadia on his own shoulders ; Vasudeva had gone away to Orissa where, like Chaitanya, he received the allegiance and patronage of King Prataparudra Gajapati. The first thing necessary for it was the formal approval of Pakshadhara at Mithila. It was not an easy thing ; for, that eminent scholar had obtained the reputation of inveterate jealousy for rival institutions ; and had no conscientious qualms about the manner of his opposition. Raghunatha, however, did not lack the nerve to carry out his project. He was indeed taunted by the scholars of that institution when he sought entry there in the guise of a pupil—he was ridiculed vulgarly though in learned jargon, for his one eye—but before long Pakshadhara learnt to spare a smile for his new pupil, and like to measure swords with him in disputation and in controversial dialectics.

From the moment that Raghunatha became an inmate of the Mithila academy it became rich in events of colour. The new pupil's brilliance thrilled his teachers and companions. Even Pakshadhara presented oftentimes a picture of impotency in his battle of wits with him ; and soon the temperate mind of the preceptor seemed to be spiced with impatient envy. On one occasion this tension of feeling broke out into an unmannerly scowl. The soft-oiled tone of the philosopher was gone, and he satisfied his apparent pleasure of envy by resorting to savage abuse.

Raghunath was taken by surprise. He was simply amazed by the abysmal fall of his teacher ; and from amazement his mind passed on to a worse feeling. The spell of the Guru was broken, and the stream of the pupil's reverence became dry. Losing all sense of proportion he

began to indulge in unworthy plans of revenge. The tumultuous emotions of his mind made him forget that the Guru was a God on earth. The ugly peril of the moral anarchist fell on him; and he who had been embracing high hopes became agitated by evil intentions. What is the use of all earthly honours, he thought, after this undeserved humiliation? No, life was not so desirable as reputation. He could not let such treatment unchastised. The Guru, in short, became, in the grip of his aversion, a prospective victim of murderous intentions.

Alive with such evil desire, Raghunatha Siromani went to Pakshadhar's abode. Alone and at night he found him on the terrace in deep converse with his life-partner.

"Look! how beautiful is the blue sky, my lord," she said. "It is grand, majestic, like your own mind!"

Pakshadhar was moody. He remembered that he had been beaten by his pupil in the intellectual battle, and he, instead of embracing and blessing him, had given vent to a foul tongue. Deep self-condemnation swayed him, and above every other feeling he was alive to the feeling of sweet love he bore him. In this repentant mood he observed:

"What did you say, my love?"

"You are unduly absent-minded today, my lord."

"Indeed, I am, my love; and if you knew the reason you would not be surprised!"

"What earthly reason could there be, my lord, to make one so oblivious to the beauty of nature! Look at the moon in his full orb and glory. How charming he is!"

"Not so beautiful, my love, as the face of my young one-eyed pupil, Raghunath."

"What! what is it that you are thinking of?"

"I am thinking, as I have thought throughout the day, of the young and winning face of my beloved pupil, Raghunatha. Only today he beat me, in spite of my world-wide reputation, in a battle of arguments, in the presence of all —my colleagues and pupils! Of what shall I speak—the logic of his arguments or the beauty of his intellectual face?

Verily, my love, the moon, of whose beauty you speak, pales before this youth."

The words thrilled and numbed the secret listener. He was disillusioned in a moment. He saw how little he was, and how great his teacher! He saw how the little ebullition which had so wounded and brutalised him clothed a feeling of unrivalled paternal warmth of affection. He was all to pieces at the discovery, and he felt unequal to facing the situation. It was a smashing blow, and he succumbed under it.

Emerging on a sudden from his hiding place he threw down the weapon, folded his arms in deep contrition and reverence, and stood before his Guru and mother.

" Pardon, Sir, a worth-for-nothing fool !"

In deep surprise the Guru stood up and asked : " What is this, Raghunath ? Why are you here ? When did you come here ? What is this weapon ? Why do you stand thus ? Why is your winsome face clouded and darkened by grief ?"

Raghunath was swamped with tears, and could not speak. He fell prostrate at his Guru's feet, and in rapid unintelligible language confessed the cloud in his mind, the malice of his action, and the misery of his disillusionment.

Vasudeva accepted the irony of the situation philosophically. He simply surveyed the by-play with amusement! Far from blaming his pupil, he consoled him with the philosophy that life was nothing but a collection of such common things! He assured him that he was not moved in the slightest, and that his affection for him remained unchanged. Raghuntha was cut to the heart. His face quivered with shame and repentance, his heart beat to suffocation. He returned, a much sadder and chastened soul, to the school.

The next day the academy was full. The usual studies and disputations went on. The din of metaphysical word-twists rent the air. Scholars and teachers vied with each other in their display of their grammar and accent! And

all at once there was silence. Pakshdhar Misra rose and said: "Friends and pupils, listen to the words of one who, though skilful in wrangling, is not free from the meshes of worldliness! Yesterday in this very place I listened with admiration to the disputations of my beloved Raghunath. I was beaten, but I browbeat him. I beg his pardon. He is free. He is a ripe scholar, and he needs no more studies. His mind, trained in all scientific precision, should be now at the disposal of the public." Turning to Raghunath, he said: "My son, you can now return home. You can found a school of your pupils at Navadvipa, and you can preside over the university. May God bless you in your enterprise and brighten you by never-failing instances of achievement and loyalty under your guidance."

Thus it was that sometime about 1505 Raghunatha Siromani came back to Nadia and founded the school which has ever since been famous in the literary history of India.

Current Comments

By AN OBSERVER

Essentials of art. In an illuminating discourse on the fundamentals of Art under the auspices of the Department of Fine Arts, Travancore University, Dr. J. H. Cousins criticised the views that Art is intended for pleasure or the communication of humanitarian feeling or a simple process of production, and defined it as *the imposition of an inner order on an outer disorder.* Art, he said, requires three essentials, namely rhythm, design and beauty. Rhythm is quite necessary in all static works of art. A kerosene tin, for example, has no rhythm in its lines even though it is utilitarian, while a water jar is both utilitarian and artistic as the lines carry the eye along in a movement conveying the sense of rhythm. Design is what is known as architecture in literature, construction in drama, and composition in painting. It means that the object should have a balance, not mere mechanical symmetry, but one which the mind can complete. While disorder is transformed into order through the interaction of rhythm and design, says Dr. Cousins, the effect should be completed by the inculcation of the capacity to give satisfaction by means of sound, texture, shape, and colour sequence ; and the last element is what is known as beauty. The harmony of rhythm, design and beauty thus constitutes real art.

The Ratification of the Geneva Labour Conventions. From a statistical statement of the progress of the ratifications of the International Labour Conventions of Geneva up to June 1938 it is obvious that India has a fine record as compared with most other nations. She has ratified 15 conventions on the whole as against 17 of Germany, 21 of Italy, 24 of France and 30 of England. She has unconditionally agreed to the conclusions of the Conventions in regard to hours of work in industries, unemployment, night-work for women and young persons, the right of association in agriculture, the weekly rest, the minimum age and medical examination of young sea-men, workmen's compensation for occupational diseases, inspection of emigrants, seamen's articles of agreement, the marking of weights in packages of vessels, and the women's work during night or under-ground. Legislative or other action has been taken in respect of the conventions bearing on hours of industrial work, minimum wage and medical examination for young sea-going men, workmen's compensation during accidents, sickness insurance in agriculture, the survivor's insurance in industries, etc. In certain directions India has creditably anticipated the decisions of the

Labour Conference. In the right of association among agriculturists, workmen's compensation for occupational diseases, and inspection of emigrants, Indian legislative action preceded the action of the international organ. Laws have also been passed in regard to the minimum age in industries and seamen's life, hours of work in coal mines, and legislations are on the anvil in matters like the indemnity to the unemployed during shipwrecks.

Mahratti in Hyderabad State. Sometime ago the Mahratti-speaking population of Hyderabad expressed dissatisfaction at the step-motherly treatment accorded to Mahratti in official records, and demanded that the administration should be carried on in the Mahratti language. The Hyderabad Government has issued a communique replying to this demand. It says that the records of the village officers in Mahratti-speaking districts are maintained in that language. As regards the Revenue and Criminal Courts the proceedings are in Urdu; but a change, says the communique, "will involve a radical departure from usage. It points out that, with Mahratti, Telugu and Kanarese as the principal vernaculars of the different parts of the State it will involve great confusion of official correspondence if they are adopted as the media. "The use of Urdu," says the official reply, "is in accordance with the policy advocated by advanced politicians in British India that the national language of India should be Hindustani, written either in the Nagari or the Persian script. Moreover to facilitate intercourse with the people, Revenue officers entering the State service are required to pass departmental examinations in the principal vernaculars of the areas to which they are posted." Another demand of the Maharashtra Association was that an enquiry should be made into the causes of the diminution of the Mahratti-speaking population in the State. The communique says:

"The statement that the number of Mahratti-speaking people is decreasing is quite untrue. The number of Mahratti speakers increased between 1921 and 1931 from 3,296,858 to 3,786,838 or by 14·8 per cent. This rise of 14·8 per cent in the number of Mahratti-speakers may be contrasted with a rise of only 13·8 per cent in the total population of the Mahratawada districts. The 1931 census, however, showed that the number of persons speaking Mahratti in every thousand of the population of the Dominions had fallen from 264 to 262; the reason being migration of Telangas in larger numbers than at any time before into the Mahratawada districts. It would be more correct to say that the non-Mahratti-speaking races had increased a little more rapidly than the Mahratti-speaking races in the decade. The fluctuations, in any case, are very slight, and the fall of the total percentage of Mahratti-speakers is negligible in comparison to the marked actual numerical increase of their total number."

The hand-made yarn. In his thoughtful address before the Andhra Provincial Handloom Weavers' Conference in the middle of July 1938 Mr. R. Ramdas made some suggestions for the resuscitation of the manual weaving industry. He pointed out

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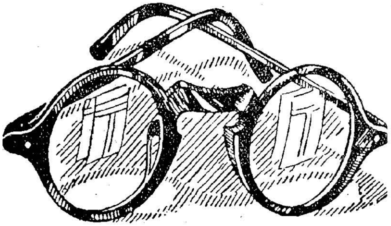

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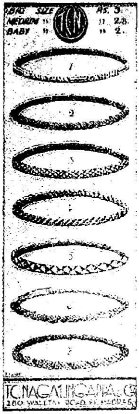

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